CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.--NO. 15.] HARTFORD, SATURDAY MORNING, APRIL 25, 1835. [WHOLE NO. 691.

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD
HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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From the N. Y. Baptist Repository of July, 1833.

IMMORTALITY OF THOUGHT.

An Address delivered to the Medical Class of Columbian College, D. C. on the occasion of their receiving Diplomas, January, 1833—By STEPHEN CHAPIN, D. D., President of the College.

GENTLEMEN:—

You have heard much, and read much, on the immortality of the soul. But it may not have occurred to you, that not only all its original powers are immortal, but that every item of its knowledge is equally immortal. By this subject I mean to assert, that the soul of man is so constituted, that in the future state, it will, without any miraculous agency, possess a perfect remembrance of all its perceptions, reflections, opinions, affections, judgments, and volitions—that no item of its acquired furniture, whether it be of external or internal origin, can ever be erased out of the memory. This subject is so new and momentous in its consequences, that you will not admit it without substantial evidence. What evidence, then, have we that the mind is so constructed as to secure the immortality of every item of its knowledge? In proof of this, we argue,

1st. From the influence of the laws of association. These laws are never to be repealed. And their power to recover forgotten items of knowledge is familiar in every one's experience. You have, doubtless, frequently put forth what is called intentional memory; that is, you have exerted your minds to recover some name or notion, which you had forgotten. But you know that this notion is never gained by a direct act of the will; for we cannot will the existence of *that thing*, of which we have no knowledge; but you recover this lost name by revolving in your mind some other names, which you think have a resemblance to it, and, by-and-by, some one comes up in your mind which resembles it so much, that it brings up or suggests the name which you wish to recollect. "I am acquainted," says Dr. Beattie, "with a clergyman who was attacked with a fit of apoplexy. After his recovery, he was found to have forgotten all the transactions of the four years immediately preceding, but remembered as well as ever, what had happened before that period. The newspapers, which were printed during the four years, were read with interest and afforded him much amusement, being perfectly new. This same person recovered by degrees all he had lost." In this instance, the principles of association were, at first, completely prostrated by the disease, without any prospect of their being again brought into action, except by some assistance afforded them. "This assistance was reading and conversation. By reading old newspapers, and by conversation, he from time to time fell upon ideas, which he not only had possessed before, but which had been associated with other ideas, forming originally, distinct and condensed trains of thought, and thus, whole series were restored. Other series too, were recovered by *intentional recollection*; that is, by continually revolving in his mind such trains as were restored, and thus rousing up others. Such was the process by which he recovered the knowledge he had lost." The laws of association which in this instance recovered forgotten thoughts, will be equally efficient in other instances. Interesting portions of our mental history may seem to be blotted from the memory—days, months and years may roll on, and there may be no evidence of their existence. But suddenly a scene is presented, or a thought arises in our mind, related, in some way, to the forgotten portion of our history, and again it is revived in all its original strength and freshness. So true are the words of the poet:

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain,
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies."

2d. The immortality of thought may be inferred from the influence which sickness and drowning have in exciting the mental powers, so as to recover its lost knowledge. Flint, in his "Recollections of the Valley of the Mississippi," gives the following account of the mental affections of an intelligent American traveller. "It is desirable," said this traveller, "that, in the bitter agony of such diseases as mine, more of the symptoms, sensations and sufferings, than have been, should be recorded, that others, in similar predicaments, may know, that some before them have had sufferings like theirs, and have survived them. I had had a fever before, and had risen and been dressed every day. But in this, with the first day, I was prostrated to infantine weakness, and felt, with its first attack, that it was a very different thing from what I had yet experienced. Paroxysms of derangement occurred the third day, and this was to me a new state of mind. That state of disease, in which partial derangement is mixed with a consciousness generally sound, and a sensibility preternaturally excited, I should suppose the most distressing of all its forms. At the same time that I was unable to recognize my friends, I was informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages, which I knew, with entire accuracy. I recited, without losing or misplacing a word, a whole passage of poetry, which I could not so repeat after I had recovered my health." The late lamented Professor Fisher, of New Haven, has made a statement on this point, drawn from his own experience of the influence of mental excitement by disease in recovering lost trains of thought. Said he, "To whatever subject I happened to direct my thoughts, my mind was crowded with ideas upon it. My ideas flowed with a rapidity which was prodigious, and the faculties of memory and association were wonderfully raised. I could render different languages into English and English into Hebrew, with a fluency which I was never before or since master of. During this whole period of poor health, I never felt the least pain or fatigue of body, though I was employed in the most intense meditation."

It has been remarked, in a number of instances, by persons who have been on the point of drowning, but have been resuscitated, that the operations of their mind were peculiarly quickened. There was such a wonderful activity of the mental principle, that the whole past life, with its thousand minute incidents, has simultaneously passed before them, and been viewed as in a mirror. Scenes and situations long gone by, and associates, who had not been seen for years, and perhaps buried, came rushing in upon the field of intellectual vision, in all the activity and distinctness of real existence. In a moment of time, when the soul was on the point of starting away from the body forever, millions of actions, millions of thoughts and feelings, have been recollected, and made to pass in review. In how many instances, compared with the whole number of persons, thus revived after being taken out of the waters, this peculiar state of mind may have existed, it is not in our power to say. That it has existed in some cases is certain. I know of two persons, now living, both highly distinguished for mental vigor and coolness of judgment, who have related to me that they had, at the very point, when they supposed themselves sinking into the arms of death, in a drowning state, a perfect recollection of every item of their past history—that the map of their life was spread out before them, and the whole was seen, as it were by a single glance.

Another instance in point is found in the singular history of an illiterate young woman. In a catholic town in Germany, a servant girl was seized with a nervous fever, during which she was constantly talking Greek, Latin, and Hebrew, with much promptitude and correctness. The case attracted much attention, but no explanation could for a long time be given, although inquiries were made for that purpose, in different families where she had resided.

Through the zeal, however, and philosophical spirit of a young physician, all the necessary information was at length obtained. The woman was of poor parents, and at nine years of age, had been kindly taken to be raised by an old protestant minister who lived at some distance. He was a very learned man, being not only a great Hebraist, but acquainted also with the Rabbinical writers, the Greek and Latin Fathers, &c. The passages which had been taken down in the delirious ravings of the young woman, were found by the physician precisely to agree with passages in some books in those languages which had formerly belonged to him. But these facts were not a full explanation of the case. It appeared on further inquiry, that the patriarchial protestant had been in the habit, for many years, of walking up and down a passage in his house, into which the kitchen door opened, and reading to himself with a loud voice, out of his favorite books.—This attracted the notice of the poor girl, whom he had taken into his family; the passages made an impression on her memory, and many years afterwards, when her body was racked with pain, and her brain burning with fever, they were vividly restored to her recollection, and were uttered in the way which has been mentioned." Now, the laws of association cannot, of themselves, create thought; neither can the influence of sickness do this, or make any approximation to it; but can only operate as an excitement, or quickener of the intellectual principle. These facts, therefore, render it highly probable, that the human mind has powers to regain every item of its forgotten thoughts, and hold in clear and eternal view, all its vast variety of knowledge.

3d. The doctrine of the immortality of thought derives its highest support from the inspired account of final judgment. The language of scripture, on this most interesting subject, is, that we shall be judged according to deeds done in the body. Saith the Saviour, "the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."

4th. Indeed, that the mind should have power to render all its thoughts immortal, is necessary for the full retributions of eternity. A great portion of the future blessedness of the righteous, is to arise from a view of their pious character. So, on the other hand, the misery of the unjust must arise from a view of their wicked character. If, then, one virtuous, or one wicked deed is forever blotted from the memory, that degree of happiness or misery which it was calculated to produce, can never exist. So that, neither the felicity of good men nor the misery of bad men, can be complete, until they both have a perfect and constant view of their whole history; until every perception, and purpose, and thought, and affection of their mind is written in letters of eternal light upon the tablet of their memory. Neither, without this perfect view, can the justice or the mercy of God be fully displayed. The decisions at the bar of God will receive the approval of the whole intelligent universe. But this approval cannot be expressed, unless they are enabled clearly to understand the rectitude of these decisions. And the conviction of this rectitude they can never have, unless they have a *distinct recollection* of the actions of the past life.

The facts which have now been mentioned do not permit us to doubt that it is in the power of our Creator to quicken our mental capabilities, without the laws which ordinarily govern them, being in the least altered from their present state, so that the numberless multitude assembled at the judgment seat, shall, in a single instant, view the perfect panorama of their past life, in all the variety, and in all the minuteness of its circumstances. We know that a peculiar state of the physical system effects a temporary resurrection of lost knowledge, and gives a wonderful vividness and comprehension of mind, and that an opposite state at once clouds these bright visions, and buries its gigantic powers. We may therefore conclude, that no miracle will be needed to secure this immortality of thought. Nothing will be necessary to restore the record of the multitude of past experiences, but to liberate the spirit from its earthly prison, and to invest it with a celestial body.

You will permit me, gentlemen, to ask you what practical use we shall make of this important sentiment. Does it not suggest the way in which you may become truly rich? I suppose you all intend to be rich in some thing: in fame, in dominion or pleasure. But your wealth will not consist in what you have, but in what you are. You may have all the gold, and gems, of this world, and yet be truly poor. For these outward treasures are transitory. Indeed, if they were lasting, and could we retain them after death, they would add nothing to our enjoyment. But if your minds be well trained and well fraught with the choicest thoughts, you will possess an eternal treasure which nothing can destroy. You must remember, too, that your mental wealth will not be according to the *number* of your thoughts, but according to their *character*. A man may fill his coffers with cents, and yet be worth but little. But should he fill them with bars of gold, his wealth would be great. Some thoughts are light and trifling, and their relations of no importance, so that, if the memory were stored with them, still its abundance would be of little moment. If you would accumulate the greatest sum of mental wealth, you must labor for the most valuable items of knowledge. You must seek to know general principles—the causes of things—those grand laws which combine and regulate both the physical and moral universe—you must study the perfections of JEHOVAH—the principles of human nature—the design of your existence—and the way of lasting happiness through the mediation of your exalted Redeemer—and then you will be rich indeed, though the items of your knowledge become practically few in number. For each of these items, on account of its important relations, may put you in possession of various and vast fields of knowledge.

Are your thoughts immortal, then the manner of storing your memories deserves your chief concern. You might be indifferent about them, if they were as perishable as the flowers of May,—if the traces on your memory were as soon to disappear as the wake of the swift ship, or of the flying arrow. You might be unconcerned about the mental treasures you are collecting, if, hereafter, you could view them with perfect indifference—if they were to have no effect on your future condition. But this is not the case. Your thoughts in themselves, are imperishable. When they are once impressed, nothing can blot out the reckoning.—They are as fixed as the throne of Heaven, and will become the grand source of your bliss or wo.

This great truth which we have discussed,—shows the high responsibility arising from intercourse with society, and acting upon the human intellect. It is a general estimate that a professional man exerts an influence, in a greater or less degree, upon a thousand individuals around him—is the author of many of their thoughts and principles—the modifier of their moral character and condition, both in time and eternity. How much good, then, or evil may you entail upon your fellow men. He who throws arrows, fire-brands and death, is justly called a madman. But the mischief which he may thus effect, is only temporary, but when you inculcate a false creed or dangerous maxims of life upon the minds of those with whom you have intercourse, you may do something worse than lay cities in ashes, or strew the earth with the bodies of the dead—you may ruin a soul, and be the authors of greater misery than you have powers to estimate—you may fix in the minds of those around you, the lasting causes of pain and ignominy—you may stain that immortal spirit which, otherwise, might have shone forever among the stars of Heaven. Oh how fearful, then, is the responsibility of purposely laboring to people another's mind with immortal thoughts—with the germs of life or death.

The topic we have presented to you, gentlemen, is calculated to awaken our joy and praise; for it exalts the human mind, and clothes it with the highest dignity. It is true, that it is foreboding to the incorrigible transgressor. For it erects in his own breast, a tribunal of stern and frightful justice, from which there lies no appeal, and from which he can never flee. But to the good man, it throws the brightest glories over the present and future state. Even the earth, the spot which is the joyous scene of our youth, is clothed with a thousand charms of memory. We gaze upon the sun with other emotions than we should possess, if we did not recollect, that it had baptized with its beams the countless millions of past generations—all the great and good of ancient times—and did we not know from the experience gained from memory, that after we are dead, it will continue to enlighten brighter and happier empires, till the earth becomes a lasting paradise. And what, but the reminiscences of memory, what, but a recollection of what he has done to save his country, casts such a quenchless halo around the statesman, who stands untainted amid all the corruptions of intrigue and venality; and unbending amid the rage of those political storms, which threaten to sweep away the whole fabric of human freedom.

"Hail! thou, immortal MEMORY!
——— Hail! in thy exhaustless mine,
From age to age unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And place, and time are subject to thy sway!
Thy pleasures most we feel when most alone,
The only pleasures we can call our own.
Lighter than air, hope's summer visions fly,
If but a fleeting cloud obscures the sky;
If but a beam of sober reason play,
Lo, fancy's fairy frost-work melts away!
But can the wiles of art, the grasp of power,
Snatch the rich relics of a well-spent hour?
Then when the trembling spirit takes her flight,
Pour round her path a stream of living light,
And gild those pure and perfect realms of rest,
Where virtue triumphs and her sons are blest."

REVIVALS.

The extract below is from an account of a revival in the Boatman's Bethel Church, Troy, N. Y., given by M. Harrison, and published in the N. Y. Evangelist.

At the close of service, extremely anxious to know if one ray of cheering hope might be elicited from the dark surrounding heavens, or if there were in the assembly the slightest pulsation of returning life, I solemnly called upon those, if any there were, who had a wish to cultivate acquaintance with the blessed Jesus, to make it known. Immediately ten came forward, deeply impressed with a sense of their sinfulness. On the next day (Sabbath) at evening, a similar call was made, and about 30 presented themselves, requesting prayers. From this time, for three weeks, the feeling increased, and the number of the anxious, and of those who in the judgment of charity were converted, were daily multiplying, after which my necessary absence,* by previous engagement, interrupted a little the special effort which had been made, and, although the church still wrestled at the throne of grace and labored faithfully, yet for want of constant public preaching there was a visible decline.

On the 21st of February I returned to my charge, and arrangements were made to commemorate the love of Christ at his table on the first Sabbath in March, nine days after my return. The three days preceding were set apart as a season of prayer, and preparation for the communion. Rarely is the presence of God more manifest than during that preparation season. The Sabbath was one never to be forgotten. Thirty individuals made a public profession of their faith in Christ. Many, I trust, entered into the spirit of my text for that occasion, "I sat down under his shadow with great delight and his fruit was sweet unto my taste." During the sacramental solemnity, the hardest hearts were affected in an unusual manner, and tears were seen gushing from eyes that were rarely known to weep. Said one, who on that evening was hopefully born again, It is impossible to enter that house and not feel. Many that night requested the prayers of God's people. For three weeks longer we continued meetings in the church on each evening, and at this hour we scarce perceive any abatement of the work. I will venture to say, notwithstanding the unnatural commotion that has been raised about measures, and excitements, that on one evening seven professed to have submitted during the lapse of one solemn hour; and every day brings tidings of the soul-subduing influence of the Spirit.

Last Sabbath evening during the solemn worship of God, four individuals professed to have given their hearts to God, and their apparent humility and devotion, and their readiness to be any thing that God would have them, are evincive of the fact.

The effect of this fact is strikingly manifest in the solemn attention of the multitude who assemble to hear the word of God. Our place of worship has become too strait for us; I have often stood to preach to a multitude, dense to the very top of the pulpit stairs. Seventy-three have already been before the session for examination, including those who were received on the first Sabbath in March. Many have not yet come forward, and a number, from their congregations, will probably unite with other churches.

Many boatmen have shared in this blessed work; three captains of sloops have already been received to our communion as fruits of it, who are resolved to maintain the worship of God on board their respective vessels when the wind and the storm do not prevent. Thus hath God poured his blessing on this sweet "Bethel," which, three years ago had no existence. Our Sabbath school-roll numbers 300, and a large majority of them constant attendants. These are under the care of a superintendent and 46 teachers, and I hope and trust that it is not idly that we say, let God be praised for all this.

March 25th. Last evening four men came forward and with tears declared themselves on the side of the Lord, and such was their appearance that we scarcely dared to doubt it. Two of them were French Catholics, firmly attached to their superstitions, until recent conviction has driven them from it to embrace a bleeding Saviour in the regeneration.

A number of Catholics have left their faith, or, I should rather say, their infidelity, to serve the living God since this work began.

Yours in the bond of the gospel,
MARCUS HARRISON.

* At West Troy, and West Stockbridge, at protracted meetings.

REVIVAL IN MARBLEHEAD.

To the Editor of the Christian Watchman.

DEAR SIR,—Believing it will be cheering to the friends of Zion, to hear of the interesting state of religion, in the Baptist Society in this place, I will communicate, through your paper, a brief account of the revival among us during the past winter.

For several months there had been an increasing anxiety in the church, for the spiritual welfare of sinners. This anxiety was followed by fervent prayer to God, with corresponding effort in his cause. With this high state of piety existing in the church, it would be unnatural not to expect God's blessing, as much as it would be to expect a revival, when Christians are all cold, prayerless, worldly-minded and unbelieving. According to the measure of our faith, we experienced God's promise: "And it shall come to pass that before they call, I will answer; and while they are yet speaking I will hear."

During the early part of the winter, I baptized *eight* converts. One of this number (a pious youth) has since been called to join the pure church above, in the *life everlasting*.—About this time the fields appeared "white unto harvest." We called in the aid of ministering brethren, and held a series of meetings. By this means, the serious impressions which already existed among us were deepened, and many souls, we have reason to believe, were effectually brought to the knowledge of the truth. I have since baptized *twenty-one*.—Many others will soon profess their love to the Saviour, by baptism. The state of religion among us, is still interesting. The Sabbath school has shared in the revival.

This revival is marked by the still small voice of the Spirit, which troubled the conscience, and made the gospel the power of God, in subduing the heart, and converting the soul. May the Lord bless his people with energy, and zeal in his cause, until revivals shall be multiplied throughout the world, and the peace of the Olive Branch pervade every heart.

N. HERVEY.

Marblehead, April 14, 1835.

The Pittsburg Herald contains an account of a revival in Jefferson College, and Cannonsburg. Fifty-nine had professed religion, thirty-eight of whom are students.

Yale College.—A precious work of divine grace has been advancing in this institution for two or three weeks past. From the commencement of the term, the church has been in an unusual state of seriousness. At the present time, there is a tenderness and solemnity of feeling in the church, peculiarly pleasing, and which encourages the hope that the influences of the Spirit will continue to be shed down on the institution. There has been no improper excitement among the unconverted, but deep solemnity, and earnest inquiry after salvation. The number reckoned as converts, was about forty, and the solemnity was undiminished.

AMHERST COLLEGE.—We have received a letter from a student in Amherst College, dated April 6, from which we make the following extract:—"I would inform you that it is a very interesting time with us in College, upon the all-important subject of religion. There have been a few hopeful conversions which indicate, as we hope, the beginning of better times among us. The work appears to be silent and slow, but yet advancing. There is evidently among us a spirit of fervent, agonizing and persevering prayer."—*Ch. Watchman.*

ORDINATION.—On the last Sabbath morning, in the Baptist church in this city, after a Sermon by Rev. Dr. Brantly, of Philadelphia, brethren Wm. Hard and James Dupree, were ordained to the work of Evangelists. Rev. B. Manly, the Pastor, propounded the questions and delivered the charge, and Rev. W. H. Brisbane made the Ordaining prayer.—*Sou. Bap.*

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F. Robinson.
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We said, last week, that an abstract would be given of the Circular below. But on reading it again, we confess the difficulty of abridging it; and as the subject is of great importance, we give it entire. May it excite to action every reader.

TRACT EFFORT FOR INDIVIDUALS.

GENERAL CIRCULAR OF THE EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY.

The principles recognised in this appeal, may become, it is believed, in their practical developement, greatly subservient to the cause of evangelical religion. The subject doubtless deserves, and the Committee hope it will receive, the devout and earnest attention, not only of ministers of the Gospel, but of every friend of the Redeemer.

A general knowledge of Christianity, as is well known, does not convert the soul. Conviction of sin by the Holy Ghost is PERSONAL. "*Thou* art the man," is the language of God.—"What shall *I* do to be saved?" is the corresponding enquiry of the self-condemned sinner.

It is a fundamental law of the divine government, that, as the truths of the gospel take effect upon the conscience only in their application to INDIVIDUALS, so the success of Christians in laboring for the souls of men, must depend, in a great degree, under God, upon the PERSONAL CHARACTER OF THE EFFORTS. Hence,

Those preachers are usually most successful, who are skilled in urging home the claims of religion, in love, upon INDIVIDUALS.

Herein consists the moral power possessed by parents over their children, and by Sabbath-school teachers over their pupils, the *access* is PERSONAL.

In the Temperance reformation, notwithstanding the light elicited, and the eloquence employed, the happy results are doubtless attributable very much to the *pledge of total abstinence*, by which the individual is necessitated to decide PERSONALLY, either in favor or against the use of alcohol.

Upon the same principle *religious revivals* often commence and are promoted by visits, from house to house, for prayer and *personal* conversation.

Private letters, also, from young converts, and other pious friends, produce a salutary impression, where the public and ordinary means of grace have totally failed.

In the life of Mr. HARLAN PAGE, whose memoirs are about to be published by the Society, an example is furnished, which ought to inspire every disciple of Christ with the determinate resolution 'to spend and be spent,' in urging the claims of Christianity upon *individuals*. With no unusual facilities, but acting simply under the influence of love to the Savior and to souls, his exertions were overruled, there is reason to believe, to the conversion of more than *one hundred immortal beings*.

In New-York, where, in connexion with the City Tract Society, the attention of Christians has been particularly called to the subject of this Circular, and some hundreds of persevering laborers have personally engaged in directing the truth to bear upon *individual minds*, the success, through the accompanying influences of the Holy Spirit, has been truly encouraging. The laborers, in watering others, have themselves been watered, and quickened in their heavenly course—while a blessing has descended upon the impenitent, which, if extended proportionally through the United States, would secure an annual aggregate of many thousands of conversions to God.

Christian efforts for individuals, are *happily connected with a systematic Tract distribution.*—The laborer in this work, as the Tracts are committed to him, is reminded of his duty to perishing sinners. The presentation of the Tract secures access to many, and furnishes topics for remark; and its subsequent perusal serves to fasten favorable impressions made.

With a proper organization in the churches, accompanied by the constraining love of Christ, and a corresponding spirit of self-denial, vast portions of our population now living far from God, might be brought under this salutary culture. The Gospel might be made to bear, almost at once, upon millions of minds. Even such as *cannot read*, may *hear* a Tract, and receive a warning.

The worth of perishing souls demands this effort for individuals.—Only as the revolving periods of eternity shall raise to sublimer heights of bliss, or plunge into deeper abysses of despair, the imperishable spirit of man, will the magnitude of this theme be unfolded to finite capacities. The suffering Son of God speaking from Gethsemane and Calvary—the endless songs of Heaven, and the despairing groans of hell, can alone impress the full import of that short word—THE SOUL.

The moral condition of OUR COUNTRY *demands the effort.*—Millions of the inhabitants are destitute of a preached gospel. Multitudes are unable to read, and can be made acquainted with the method of salvation only by the living voice. Faithful ministers of the gospel, in sufficient numbers, are not to be obtained. Even where Christian ordinances are enjoyed, vices and errors are springing up, and sinners are crowding by thousands down to ruin. Unless private Christians can be induced personally to engage in this work, from what quarter can deliverance come? How else shall these dry bones live? The present generation is the constituted guardian of those who are to succeed. A state of things may be induced by our apathy, to lock the door of hope against the swarming population of a continent down to the end of time. If the fountain be purified, the accumulating waters may be expected to flow on in a healthful current; but if the process of moral reform be neglected, who does not shudder at the consequences in time and in eternity?

Through our country *we act also for the* WORLD. Where are idolaters to look for the light of Christianity? Upon the fidelity of the church of Christ, God has suspended the destiny of six hundred millions who are in pagan darkness, and in the shadow of death. As religion prevails at home, a solicitude will exist to diffuse the Gospel abroad; for the spirit of Christ is the spirit of good will to men. The church, under God, is the moral power by which the latter day glory is to be ushered upon the WORLD.

May not the Committee hope that every sincere Christian, of whatever name, will impart by his *personal efforts and example*, an impulse to the undertaking here proposed? "Herein," says the Savior, "is my Father glorified, that ye bring forth much fruit." Shall not "every man" teach "his neighbor, and every man his brother, saying, *know* THOU *the Lord*," until "all shall know him from the least to the greatest?" Personally to engage in these labors, may require self-denial; but was it not a greater sacrifice in the Son of God to die for sinners, than for us to inform them of the fact?

Let every Christian come forward to this work with faith and prayer, under a wise and proper direction, to do what he can; and who does not see in it a day-star of hope rising upon the destitute millions of every kindred, and nation, and tongue under heaven?

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*
WM. A. HALLOCK, *Cor. Sec.*
O. EASTMAN, *Cor. & Vis. Sec.*
New-York, April, 1835.

THE MISSIONARY CAUSE.—A venerable missionary, with whom we had an interview last week, informed us, that in the course of his recent tour, he fell in with a church which had been so infected with the antimissionary spirit that they were ready to dismiss him without imparting anything in support of the good cause. However, being simple-hearted brethren, who had been imposed upon by the insinuations of prejudiced and designing men, they had embraced the idea that it was wrong for them to give any thing, and they very properly asked him for his reasons why they ought to give This gave him a fine opportunity to advert to the condition of this country in its early settlement, and the effect of missionary labors among the people, and to show them that the first planters of Baptist churches in the western part of the State of New York were the devoted men who encountered the pelting storms of rain and snow, and swamps and sloughs, and obscure paths of the forest, to meet a little assembly in this place and another in that, collected in log cabins to hear them tell the way of salvation; and to point them to many of the present pillars in Zion, as the fruits of missionary labor. The noble zeal of Irish, of Butler, of Hosmer, and many others, who were pioneers in the Baptist cause in western New-York, and their successful labors, need only to be mentioned in confirmation of these facts.

The result was, that he obtained the candid hearing of these brethren, and the facts were so convincing that they altered their original determination, and made him a generous contribution. So it would be with the true lovers of Jesus Christ everywhere: if they could only be relieved from the prejudices in which blind teachers have involved them, they would find the claims of the home mission cause, and most other Christian charities, irresistible.—*N. Y. Bap Reg.*

From the Christian Witness.

It has been remarked that one *fact* is better than a thousand arguments, towards establishing any position. In my first communication, I called the attention of your readers to some of the manifest advantages that might be expected to result from Clerical Convocations. In this article I shall principally confine myself to facts.

I will begin with stating the following fact.—Within the last two years, six new Episcopal churches have been established in R. Island, and in those churches there are at least 200 members, who profess to have been converted to God, within that time. These churches have been established and reared, and these individuals brought to a knowledge of the truth, through the instrumentality of missionaries, sent out and sustained by the R. Island Clerical Convocation. During the same period there have been added to two of the previously established churches in the State, which may be considered as a sort of reflex action of Convocational effort, not less than 300 communicants. Here is a fact which it might be well for our brethren of other dioceses to consider.

We remarked, in the preceding communication, that immediate blessings often attended our convocational meetings, and we began to illustrate the position by giving some account of the late convocation at Westerly. We also promised to give some further account of the permanent results of our labors there.

Perhaps nothing has done more discredit to revivals than the hasty and indiscreet announcement, through the medium of religious periodicals, of the number of converts. There is a strong temptation to this, in the idea that it will be productive of great good, and every where rejoice the hearts of God's people. Still there are many and often sad evils resulting from this custom. When persons connect themselves with the church, it is then early enough to announce them as converts. If I were desirous of giving the number of those who were professedly converted to God during the revival, it would be utterly out of my power. The children of families belonging to several different denominations were present, and participated in the benefits of this gracious effusion of the Holy Spirit, who have since connected themselves with the several churches in the neighborhood to which their parents belonged. Others there are who have not as yet united themselves with any church, but are waiting to be fully satisfied as to what is the path of duty.

In offering a few observations upon the permanent results of the convocation at Westerly, therefore, we shall confine ourselves simply to facts.

1. The Lord's day is better and much more universally observed than formerly. Some of the stores in Westerly have been uniformly kept open on this day, up to the time of our meeting. But now they are all regularly shut. The village no longer wears that entire business aspect that it once did on the day of sacred rest. And surely this is one decided step towards a better state of things; and I have no doubt that the inhabitants will soon be convinced of the salutary and beneficial effects of observing universally one particular day as the Sabbath of the Lord.

2. A number of persons who were the most worldly and careless people in the village, have become, as it is hoped, not only decidedly pious, but professors of religion. It was a most interesting circumstance, that in my second visit to Westerly, about four or five weeks after the convocation, I received a request from some 20 individuals to administer to them the holy ordinance of baptism.

Several of them chose to receive the ordinance by effusion or pouring, remembering that God had said, "I will pour water upon him that is thirsty—I will pour my spirit upon thy seed." [*a.*]

The larger number, however, preferred to receive this rite by immersion. It was indeed an interesting and most affecting scene, when this company, consisting of 17 persons, went down into the water and were baptized "in the name of the Father, and of the Son, and of the Holy Ghost." [*b.*] Of this number, seven or eight were attached to one family—father, mother, sons, daughters, and domestics, were together "received into the ark of Christ's Church."

I cannot here suppress the remark, that the arrangement that exists in our church, allowing the candidate for baptism to select that mode of receiving this rite which is most conformable to his convictions of duty, is one among many of the proofs, that a catholic and liberal spirit pervades all her institutions. [*c.*]

3. A church has been established in Westerly. The evening on which an Episcopal church was organized in this village, will long be remembered with no ordinary feelings by the members of this infant parish. It was indeed a most interesting occasion. Agreeably to a previous notice, those who were friendly to the formation of a religious society, were assembled at the house of one who had recently become interested in divine things.

All who were present were thoroughly convinced of the importance of organizing a religious society of some kind. Many prejudices had formerly existed against the Episcopal church. An effort had recently been made, from a quarter from which we had hoped better things, to revive those prejudices. The persons assembled to organize a society, were anxious to establish a Christian church that would be likely to unite the largest number of individuals for its support in the place. [*d.*] What they knew of the Episcopal church had impressed them favorably. They wanted more information in answer to this request. Simple facts were stated in relation to the church.

After looking to God in prayer for guidance and direction, the question was fully and deliberately discussed, "Shall we organize an Episcopal church?" It was decided by a unanimous vote in the affirmative. The society was accordingly organized, and officers chosen.

There were not a few who awaited the results of this meeting with anxiety. A company of females, whose hearts were all alive on the subject, were assembled in another room, engaged in prayer for the influence of the Holy Spirit to govern and direct the deliberations of the meeting. When the result was announced to them, it called forth such a flow of tears and burst of feeling, that I shall never forget the scene. And what produced a greater effect upon my mind was the fact, that several of these ladies were members of a Congregational church. In explanation of the interest they evinced, they remarked, we feel perfectly satisfied with the Episcopal church; and we know if an Episcopal church is not established here, no other will be; we shall have to go on as we have done."

Never was I more fully convinced that the hand of God was in any event, than in our visit to Westerly. The results show that this is the work of the Lord. The bishop has recently visited this parish, and confirmed 30 persons. There are, I am told, now 35 communicants.—Several others will soon come forward. The Rev. Mr. Pratt, who is stationed there, has before him a most interesting and encouraging field of labor. And I have no doubt from the blessing that has already attended his labors, that he will be the instrument of great good to that people. Read over these facts again, and tell me if you will not be, like the writer,

A Friend to Convocations.

[*a.*] So, because the word *pour* was found in the Bible, though not in any instance referring to, or connected with baptism, either directly or indirectly, converts are to remember it, (and in case of failure are to be put in mind of it) for the kind purpose of relieving their bodies from the severer mode of obedience to Jesus Christ in his ordinances. What a happy succedaneum!!!

[*b.*] If these 17 who went down into the stream and were immersed, did no *more*, and received no *more* than was necessary to being properly baptized; did those who had only a trifle of water poured upon them in church, do quite *enough*, and receive quite *enough*, to constitute a complete baptism? The acts are so perfectly variant in every form but the names in which they were performed, that common sense affirms, that either those poured remembered far too little, or those who were immersed remembered quite too much. What ridiculous inconsistencies result from the attempt to substitute the "preference" of a subject to the command of his Lord!

[*c.*] Away with this boasting, brethren. Your English Church books require the minister "warily to *dip* the child," unless he is certified that it is weak, or otherwise unable to endure it. And well do you call this an "arrangement existing in your *church*," for there is no such arrangement in the word of God.—Knowing this full well, the world demands the authority for such arrangement. Roman Catholics and John Calvin will furnish the only authority we have ever found. The former claim that the church has *authority or power* to do such things, and justly laughs to scorn the attempts of Protestants to sustain them, especially infant baptism, by the Bible. John Calvin acknowledges that immersion was the only mode known to the apostles, but says "the church has taken it upon her in these later days somewhat to alter the mode." Say *soberly* every man of God—why do you thus trifle with the ordinances of Jesus Christ? Away with boasting of a "catholic and liberal spirit," beyond the liberality of the word of God.

[*d.*] "The persons assembled were anxious to establish a church that would be likely to unite the largest number of individuals for its support in the place." Did the writer mean to be understood by this extraordinary assertion, that little or no regard was paid to building a church after the apostolical example; if so be, one could be so modeled as to attract to its support the greatest number of people? This idea seems to lie upon the very face of the assertion. It puts us in mind of a statement we once read in an old book written by Samuel Mather, an early President of Harvard University, and which he quoted from the writings of an English clergyman, soon after the change by Henry the eighth, giving reasons why so many Papistical corruptions were retained in the English church. The language is not exactly recollected, but was in substance this—that they had retained as many things as were possibly sufferable, that Romanists might the easier come over to them; and cast away others, that men of more radical views might not wholly revolt from them.

DEDICATION.

The new Baptist Meeting-house in Westborough village was set apart to the worship of God on the 1st inst. Introductory prayer by Rev. Mr. Converse, of Grafton; reading of the Scriptures and Sermon, by Rev. Mr. King, of Westborough, who supplies the desk for the present; Dedicatory prayer, by Rev. Mr. Train, of Framingham; Concluding prayer by Rev. Mr. Samson, of Southborough; Benediction by Rev. Mr. Willard, of Worcester.—The house is 58 by 44 feet, finished in the modern style, is neat and handsome, and highly creditable to the Architect, as well as to the Church and Society.—*Ch. Watchman.*

For the Secretary.

MR. EDITOR,

The following pieces were, with some slight exceptions of individuals, approved by the Ministerial Conference of Ashford Association, and are sent to you for the Secretary, should you deem their publication proper.

WHAT IS THE DIFFERENCE BETWEEN APOSTACY AND BACKSLIDING?

The meaning of these words is very similar as given to us in our common dictionaries, and is as follows: "a falling from the truth," a "departure from religion," "to depart from, or fall off," &c. With this slight difference, however, that apostacy seems to be confined to religious subjects, while backsliding is not. But when we look at these words in relation to the truth of God, to which they most commonly relate, and in which relation they are now to be considered, we perceive there is a material difference. The word apostacy, though not found in the Bible, is, nevertheless, used by theologians to mean a forsaking of, or renouncing our religion by an open declaration, either in words or deeds. The primitive Christian church distinguished four kinds of apostacy: the first, those who went entirely from Christianity to Judaism; the second, those who complied so far with the Jews, as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, those who mingled Judaism and Christianity together; and lastly, those who voluntarily relapsed into Paganism.

It is thought the word in modern times is used to mean a drawing back to perdition; while backsliding does not necessarily imply that perdition will absolutely be the result. See Hosea xiv. 4. "I will heal their backslidings: I will love them freely; for mine anger is turned away from him."

Again Heb. x. 38, 39. "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Apostacy always implies backsliding; but backsliding does not necessarily imply apostacy. Peter, and perhaps the prodigal, were rather backsliders than apostates. But Judas and Demas were both backsliders and apostates: the two former fell into sin, but their faith did not fail them; while the two latter did not believe to the saving of their souls. Apostacy implies a *wilful* turning from the truth; but backsliding does not imply this. Yet it highly becomes all who find their minds inclined to depart from the love or the practice of the truth; to fear lest they apostatize and turn from the holy commandment delivered unto them. There can be no evidence that we are Christians, enjoyed in our own souls, or given to others, while in a backslidden condition.

We also perceive how important it is for ministers, not only to maintain religion in their own minds, as it respects the comforting exercises of faith, hope, and love, but, also, (while they guard against assuming a tone of infallibility, as though they could receive no further increase of light,) of being exceeding careful not to innovate in the church under their care. The motto of the church and of individual Christians should be ONWARD, ONWARD! Look not behind thee. Remember Lot's wife. Turn not to the right hand or to the left. Press forward. Strive to enter in at the strait gate. Ministers should stand in the way and see, and ask for the good old paths, where is the good way, and walk therein, and lead the church in the same, that they may find rest to their souls. A departure from the truth, is a backsliding course, and if persisted in, will lead to that awful sin, apostacy, from which there is no recovery. Be very cautious of innovations; they may be stepping stones to destruction.

IS THE SINNER ACTIVE IN REGENERATION?

It is taken for granted that by regeneration is meant the new birth, or that renovation of the soul, of which the Holy Spirit is the efficient cause, and that it is distinguished from conversion, considered as a turning of the soul from sin to God. If this be the proper sense of the term, I am unable to conceive how a sinner can be active in regeneration. It is obvious that men are active in believing in Christ, and in turning to God, i. e. they become active when the spirit operates on their minds, though they are passive in that operation. The very idea of operation upon a subject, implies that the subject of that operation is passive. The immediate effect may be activity; but to suppose that the subject on whom the operation is performed is not passive in being the subject of operation, is to suppose that he himself, and not the spirit puts forth that energy by which grace is produced, or, at least, that he acts in concurrence with the spirit. Regeneration seems to consist in the infusion of spiritual life into the soul, or in the production of a new principle whereby it is enabled to perform spiritual actions and to live to God. Now the supposition that the sinner produces, or co-operates with the spirit in producing this new nature or holy principle, is contrary alike to scripture and enlightened reason. It involves the absurdities, that man can bring a clean thing out of an unclean; that darkness can produce light, and impotence create power! Hence I conclude that the Holy Spirit is the sole and efficient cause of the first reviving or renewing of the soul without any concurrence of the creature, but that after we are revived, we do actively and voluntarily live to God.

The truth of these remarks, is, I think, corroborated by the representations which the scriptures give of regeneration. Eph. ii. 10. "For we are his workmanship created in Christ Jesus unto good works." It is expressed by being born again; John iii. 3. "Born of the spirit," Verse 6. "Being quickened," Eph. ii. 1. Christ formed in the heart. Gal. ix. 19. A partaking of the divine nature. 2 Peter i. 4. It is expressly denied to be of men, but declared to be of God. John i. 12, 13. And is represented to be the effect of the exceeding greatness of his power; the same mighty power which he wrought in Christ, when he raised him from the dead.

For the Christian Secretary.

MR. EDITOR,

A friend put into my hand one day this week a copy of the New York Observer. The first article in the paper took my eye, and its title, (*Prayer for Union at our Anniversary Meeting*,) at once fixed my attention. Upon reading the piece, some remarks of the writer excited my astonishment. After complaining mournfully of the thinness of a morning prayer meeting, which he attended, the writer proceeds to say, "A person endeavored in the early part of the meeting to give an unpleasant turn to our thoughts by introducing one of those exciting questions, which had produced much bad feeling in the community, and requesting that it might form a part of each prayer—but it was judiciously omitted by those who officiated." I fear not to hazard the suggestion that the *exciting* question alluded to was the question of AMERICAN SLAVERY, in some form or other.

Now Sir, what face are Christians to wear towards God in prayer, when it is announced by one of their number, that one of the most heaven daring sins of the land was *judiciously omitted* in the confessions and supplications at a throne of grace, and that *only* through servile fear of disturbing the feelings of haughty professors, who are most deeply involved in the guilty practice? What barefaced mockery of the heart-searching Creator of both negroes and white men, to come before his throne, pretending to feel and acknowledge contrition for sin, and to ask forgiveness through the blood of atonement, and that the blessings of spiritual and temporal happiness may be imparted to all men in every land; and with such words of mockery on our tongues, mingle a studied avoidance of prayer for more than 2,000,000 of suffering slaves, who grope in moral darkness, and groan in hopeless servitude upon the soil of the United States! So irritable was the mind of the writer on whom I am remarking, that the bare mention of prayer for blessings upon the negroes was branded as an endeavor to give an *unpleasant* turn to the thoughts of himself and others: the same thing, says our writer, "had produced much bad feeling in the community." It was undoubtedly in the midst of an ungodly community, that this writer had imbibed *his* bad feelings, and brought them with him to the prayer meeting.

D. S. I. (for this is his signature) seems to mourn greatly that so few attended the meeting. Now as he says, that "all who officiated judiciously omitted the exciting question" in their prayer, one would suppose that enough, quite enough were present, unless they had more of the spirit of Christ. What a triumph was it for Satan to witness their fear of the wicked, and pitiless apathy (if not hatred) to the enslaved millions of their black brethren, while they mocked the God of the whole earth with forms of prayer! Could they suppose he did not read the inmost soul of every one, who remembered to forget in prayer the degraded slaves; a vast number of whom are degraded and enslaved by Christians?

The truth is, this writer, however pious he may be, has let out a secret in the words quoted from him, at which the cheeks of every holy person must burn with shame. He proclaims to New York Christians, and all who may come there to attend their morning prayer meetings, that all must *unite* in refusing to pray for the slaves, or they will excite ugly feelings in their good city; and produce disunion in the sacramental host. Nor can one feel less ashamed to have a slave-holding Christian thus notified, that it makes *us* feel *bad* to hear the slaves prayed for, lest their owners should feel bad

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too ; and so to avoid bad feelings among ourselves, and to give no offence to them, we will *not suffer* the exciting subject to be named when praying to God. And though He commands us to love our neighbor as ourselves, we agree to varnish our hypocrisy in this thing by a concluding petition, that God will forgive us the sin of our holy things, and so wrap it up. This, and nothing less than this, seems to me to be implied in his remarks as quoted. The rest of his piece is very well ; and for one, I do earnestly pray that union may prevail at the anniversary meetings in New York. I mean a holy, bold, humble, penitent union in prayer to God, for the indiscriminate salvation of all men, bond or free ; and that God would graciously illuminate the minds of all who hold their fellow men in slavery, and influence them speedily to inquire with singleness of heart what is their duty in this respect, with a pious resolution to perform it by all means in their power.

If men of different opinions upon these subjects, hold their several anniversaries in the same week, they must refrain from the antichristian and odious epithets used on those occasions last year ; and with christian meekness forbear one another in love :—but never—no, never make it a condition of union in a prayer meeting, that the salvation, or the emancipation of *slaves* shall not be prayed for.

The whole history of violence and riot last year shows clearly, that it was the language of professed Christians which first inflamed the mind of the populace, and laid the foundation for all that followed. When the ungodly saw that the church had become a bomb-battery, and were hurling ignited anathemas against their fellow Christians, then it was, that the presses of the city took in hand to blow the flames, till the low, and vulgar, and profane took the field. It seems impossible to read the history of these things without coming to the conclusion, that no violence would have been done by mobs, if Christians had not first put the contending elements in motion ; and when low, degraded, irresponsible wretches were prepared, did not their superiors stand back and look on, while the churches and dwellings of ministers, and other unoffending men, were demolished to the heart's content of their persecutors?

The introduction of a hint at these causes in the article I have noticed, seems to me ominous. Why does a man come out with a plea for union, and hint that the conditions of it are —silence in prayer upon the exciting subject? Perhaps the writer intended no such thing ; and if so, he was most unfortunate in referring to the subject at all.

If no man attempts to abridge the religious philanthropy of his fellow man, a union which God will approve may be enjoyed ;—but if—I will not name it—the terrors of last year are before my mind ; and may they never be repeated. So prays a lover of genuine

UNION.

For the Secretary.

CIRCULAR.

The Board of the Connecticut Baptist Sabbath School Society, at their last annual meeting, were unable to present any regular annual Report, because a very few only of the schools made returns to the Secretary. It is to be regretted that so little attention was paid to the subject. The object of this Circular is to solicit from every Sabbath School in our denomination through the State, such full and correct returns as will enable the Society to publish a Report which will awaken a deeper interest in the Sabbath School cause in all the churches. It is hoped that every Pastor and Superintendent will attend to this request, and forward the necessary information to the Secretary at Norwich City, before the first of June. Please to give a definite answer to the following questions, and let the answers be numbered so as to correspond with the questions.

1. In what town and church (1st, 2nd or 3d church, as the case may be) is your school?
2. Who is your superintendent?
3. How many teachers have you?
4. How many of them are professors of religion?
5. How many have made a profession in the last year?
6. How many scholars have you?
7. How many of them are members of the church?
8. How many have professed religion the last year?
9. How many of your school have devoted themselves to the gospel ministry?
10. How many times do you meet on the Sabbath?
11. How many volumes in your library?
12. Do you observe the Sunday School Concert of Prayer on the second Monday of the month?
13. What other stated meetings do you hold relating to the Sunday School?
14. Is your Sabbath School continued thro' the year?
15. Does your Pastor frequently visit and address the school, and occasionally preach to the children?
16. What other facts or suggestions can you make in favor of Sabbath School instruction?
17. Have you Juvenile Benevolent Societies in your school?

Add general observations.

GEO. BYRNE, Sec. Con. Bap. S. S. Soc.

For the Secretary.

BROTHER CANFIELD,

One of those mercy drops with which the Lord sprinkles the nations, has fallen upon this place and produced the following effects: meetings frequent, full, and solemn: many of the saints which slept were awaked to a sense of duty: prayer more general and fervent: backsliders reclaimed: sinners alarmed: and souls converted. Yesterday there were 10 baptized and added to the Baptist church; a number more are candidates; and a still larger number are indulging hope, who have not as yet given themselves to the church: eight have united with the Congregational church; and about twelve or fifteen have joined the Methodist class on *trial*, who were never on trial before; and should they endure the trial they probably will be received into fellowship in that church. The Congregational and Methodist brethren held protracted meetings which continued some time. But we had recourse to no such extraordinary effort; we only spread out the truth before the people, looking to and trusting in God to give his word success; and to the praise of the glory of his grace wherein he made many souls accepted in the beloved, be it said, that we did not look and trust in vain.

Those who received the hand of fellowship of the church yesterday, were all young people, one half of them brethren, among whom was my only son.

Yours in Gospel bonds,

ALVIN BENNETT.

South Wilbraham, April 20th, 1835.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 25, 1835.

Benevolent Institutions.—Of some of these institutions we can scarcely form an opinion sufficiently exalted. Reflections calculated to impress the heart with profound gratitude to God, may well be excited by the relation of the religious experience of Miss P. E. which is given at length in another part of this sheet.* She is deaf and dumb, and though it is possible for God to enlighten and bring to repentance such an one, without the instructions which are imparted by means of modern modes of teaching; yet we are ignorant of such an instance occurring. And should it occur, how dark and confused must be the views of the subject of it. Without the power of reading and understanding the word of God, and equally unable to communicate intelligibly what they do feel and know, their own comfort must be greatly diminished, and that of friends be almost annihilated.

By the present mode of teaching these mutes, they are enabled both to receive and communicate ideas with nearly the same precision as any others. Another acquisition of modern ingenuity, and hardly less important in its effects, is the printing of the Bible with embossed letters, so that blind pupils are taught and enabled to read it with a good degree of facility, by feeling the letters with their fingers.

For these, and every other blessing of the kind, gratitude to God becomes us all; and such noble institutions should find a place in all hearts, and be the subjects of constant prayer.

* The article alluded to was unintentionally omitted. It shall appear in our next.

Error Corrected.—Notice was given in the Secretary of last week, that an ordination would take place at Deep River on Tuesday, the 30th inst. It should have read *Thursday*, the 30th.

Sabbath School Circular.—Each pastor, or officiating minister, and all superintendents of Sunday Schools, are earnestly desired to give heed to the circular in this paper, issued by bro. George Byrne, to whom returns should be made. The apathy manifested last year upon this subject, was grievous to the friends of the cause; and it is now hoped that early and effectual attention will be paid, to return full answers to each inquiry proposed.

REVIVAL IN SUFFIELD.

A brother from Suffield has just called and informed us that a precious work of grace is progressing amongst the people of the 2d Baptist Society in that town, under the pastoral care of brother Nathan Wildman. It commenced under a plain exhibition of those truths of the gospel which were preached by the apostles, and unaided by extraneous means.

We are happy to learn that members of the Baptist Literary Institution are deeply interested in the work, and that the Principal, brother Harvey Ball, is imbued with the spirit of the revival. More than 20 give evidence of a change of heart. A happy beginning this to the labors of bro. Wildman, with his new charge. May the Lord prosper him yet more and more.

Since the above was in type, a line from br. J. L. Hodge informs us that the good work is felt in the first church, as well as the second.

A letter from a student at Hamilton Seminary to his friend in this city, mentions the death of Isaac Dodge, of Hanover, N. H. one of the students. His remains were attended to the Baptist meeting house by the students and members of the academy in the village, where Prof. Bacon delivered a sermon from Heb. ix. 27.

Mr. Dodge was sustained to the last by the grace of God, whereby he triumphed over death, and called for his Lord as did another, "Come, Lord Jesus, come quickly."

Virginia Baptist Seminary. We have received a Catalogue of the officers and students of this Institution. It indicates wisdom, energy, and zeal, in the whole interest. The following are the officers of the Board of Managers:—

Rev. John Kerr, President—Rev. James B. Taylor, First V. Pres.,—Jesse Snead, Second V. Pres.,—Rev. Henry Keeling, Cor. Sec'y,—Wm. Sands, Rec. Sec'y, Richard C. Wortham, Treas.

Faculty.—Rev. Robt. Ryland, A. M. Principal,—Rev. Wm. F. Nelson, A. M. and Caleb Burnley, Professors.

Number of Students.—First Class, 21—Second do. 20—Third do. 14—Fourth do. 5.—Total 60.

Expenses.—Tuition, $35.—Board, washing, fuel, and lights, $60.—Room rent and bedding, $5.—Total $100.

The seminary is located a mile and a half from the Capitol of Richmond, in a situation reputed to be one of the healthiest in the vicinity, commanding an extensive and delightfully diversified view of the surrounding country. The Richmond and Fredericksburg railroad passes directly by the seminary.

The Protestant Episcopal Pulpit,—a series of original Sermons by clergymen of the Protestant Episcopal Church. Published monthly, by John Moore, New York.

No. 7 of this series is just received. It is a discourse by the Rev. President Colton, of Bristol College, founded on Eccl. xi. 9. It is an impressive exposition of a course of sin in the young, and its terrible issues. We wish it were sounding in the ears of every youth in our land.

Rail Road Conflagration.—The baggage car on the Camden and Amboy Railroad, took fire on the afternoon of the 17th inst., while on the way to N. York, seven miles from Bordentown. The car was stopped as soon as it was discovered, and every effort used to save the baggage; but the fire had made such progress, that much of the baggage was burnt, and the mail from Philadelphia nearly all destroyed. The loss sustained is not exactly known. One lady from Boston lost all her baggage, valued at $1500. The fire is supposed to have originated from a quantity of lucifer matches in the bottom of the car—probably ignited by friction.

Trial of Matthias.—The trial of that miserable wretch Matthias, has terminated in his acquittal from the charges on which he was first arraigned. He was, however, found guilty of the charge of cowhiding his daughter, and was sentenced to three months imprisonment for the same; and one month's imprisonment for contempt of court.

From the N. Y. Dai. Advertiser.

The trial of Matthias has taken place, and he is acquitted. We have no doubt, from the evidence, that the conduct of the jury was entirely correct. But it is most sincerely to be desired, that the exhibitions of his own detestable conduct, and its effects upon the minds of a number of individuals, may make a lasting and salutary impression upon the public, as well as upon the persons more immediately associated with this hardened reprobate. The fact, that such a blasphemer could have succeeded in practicing such gross impositions and delusions upon the understandings of well meaning persons, and leading them to give credit to his impious pretensions to divine authority and power, affords a melancholy specimen of human weakness when inflamed by fanaticism, and impelled by the most rash and extravagant enthusiasm.

That this unprincipled villain should be suffered to escape the degree of punishment which his conduct deserves, is much to be regretted. But it is hoped that what has transpired will put the community on their guard against any further mischief that he may attempt, when he is hereafter permitted to go abroad amongst mankind.

We learn that the Rev. John W. McDonald, late pastor of the Baptist church in West Springfield, Mass. has received and accepted an invitation to become the pastor of the Baptist church in Fitchburg, Mass.—*Ch. Watch.*

We are gratified to perceive in the last number of the North American Review, a somewhat extended and well written review of the Memoir of Boardman. All the readers of that journal may not relish the article altogether, still, most of them, we think, will read it, and should any one be displeased with it, he is the man, above all others, who ought to read it. The review was written, we understand, by John A. Bolles, Esq.—*Ib.*

Fire.—The establishment of Joy, Pinkham, & Pettigro, in Barnstead, N. H. consisting of a grist mill, threshing mill, and tannery, was burnt on Sunday morning last. All the tools, belonging to the concern, and about $600 worth of leather, were destroyed. Loss $6,000. No insurance.

Great Fire at Woonsocket Falls, R. I. On Wednesday night, at 12 o'clock, a fire broke out at Woonsocket, in an extensive machine shop of the Furnace Company, which was consumed. It then communicated to the cotton factory of Geo. Ballow, which was also destroyed. The store of Tyler Daniels, and the post office were destroyed—letters and papers saved. Two blacksmith shops, and some other small buildings fell a prey to the flames. A large portion of the property was insured in Providence.

The name of the town of East Sudbury, Mass. has been changed, by an act of the Legislature, to that of Wayland, and the Post Office is now called by the same name.

The War Begun.—The territorial war seems to have commenced between Ohio and Michigan. On the 3d inst. as we learn from the Buffalo Commercial Advertiser, a serious riot took place at Toledo upon the disputed ground, and the rioters were arrested by the sheriff of Monroe Co. Michigan; but were afterwards rescued by the Ohio people. The sheriff was to make an attempt to retake them, and also to arrest their rescuers, the next day, accompanied with the whole posse comitatus; which it was thought might bring the military into collision on both sides. Gov. Lucas, it is said, declares he will never recede, notwithstanding the interposition of the general government, and that he will take possession of the tract claimed by force. Here is nullification with a witness! Uncle Sam will have to settle this dispute between his children with the strong arm.—*N. Y. Transcript.*

The Somnambulist.—We learn that Jane C. Rider, the famous somnambulist, formerly of this place, now at Brattleboro, is again subject to the paroxysms that she had while here, accompanied with the same extraordinary powers of vision. We would suggest to her friends, and to those who feel an interest in the objects of science, the expediency of taking measures for getting her to Boston or some other place where she may receive the best of medical advice and care, and the singular phenomena of this case of somnambulism be subject extensively to the observations of learned and scientific men.—*Springfield Gaz.*

Rapid Travelling.—The steamboat connected with the railroad line, with the mail and passengers from Philadelphia, reached Baltimore on Wednesday afternoon at 2 o'clock—thus making the trip from Philadelphia to Baltimore in the ordinary course of things, in about eight hours.—*Phil. Gaz.*

Wholesale Travelling.—Last Monday morning, 432 passengers left New York on board the steamboat belonging to the Camden and Amboy Railroad Company.—*Dai. Adv.*

A manufactory of pewter half dollars has recently been broken up in Baltimore.

Fatal Occurrence.—Mr. John Buchanan, a young gentleman of most amiable and unoffending manners, residing at Waterloo, in this state, a few days since, had the misfortune to become involved in a fracas with five or six farm laborers, in which he was so hard pressed as to be compelled, in self defence, to discharge a pocket pistol, killing one of the party, named Thomas Ellis, dead on the spot. Mr. B. as soon as he saw the result, gave himself up to await the award of the Court.

The Alabama Murders.—The Mobile Advertiser of the 20th ult. says—"Both the bodies of the children, who, under circumstances of fiendish atrocity, were murdered a few days since in Baldwin county, have been recovered. They were found in the creeks near the places designated by the wretches who perpetrated the horrid deed. The dreadful details of the butchery, are too shocking to be related, or even to be conceived of. Suffice it to say, the villains were apprehended, and yesterday they were tried and convicted. They were sentenced to be executed on Thursday next. We regret being compelled to add, that the popular indignation could not be controlled by the ministers of the law. The bodies of the poor innocents, exhibited a spectacle that beggars description, and aroused the feelings of the populace to uncontrollable fury. On the moment of pronouncing the sentence, they rushed upon the officers, rescued the murderers from their charge and hurried them to the scene upon which they perpetrated the deed, with the avowed object of putting them to death. We regret this interference with the regular operation of the laws; but, if ever a case could be imagined that would palliate their violation, it is to be found in the unspeakable details attending the massacre of these helpless children."

A Lion killed by a Leopard.—We understand, from a gentleman who witnessed the battle, that during the exhibition of the Menagerie, at Norwalk on Saturday last, an engagement took place in one of the cages between a leopard and the lion, one of his room mates, and before the keeper, who immediately entered the cage, could separate the combatants, the lion was killed. We did not learn what led to the misunderstanding between those play mates who appeared to be extremely fond of each other, the day previous, during the hours of exhibition in this place. As our Lyceum, a few nights since, decided that capital punishment is not justifiable, we trust the sentence of the law upon the leopard will be commuted from *death* to *imprisonment for life*. The deceased was a beautiful young animal, and valued at $1,000. The Company have met with two serious losses since they left New York, and we hope they will meet with a patronage "down east" that will in some measure make them amends.—*Stamford Sentinel.*

Abolishing Sinecures.—We learn from the correspondent of the Star, that the present Ministry of England—Tory though it be—has done one good thing, namely the abolishing certain offices, such as the "governments of Guernsey, Portland, Charlemont, Portsmouth and Limerick, hitherto held by naval and military officers, at an immense expense to the nation. The office of deputy judge advocate of Gibraltar, with a salary equal to the President of America, has also been abolished."

MARRIED.

In this city, on Sunday evening last, by Rev. G. F. Davis, Mr. Reuben D. Hills, of New York, to Miss Mary A. Chase, of this city.

In this city, on Monday evening last, by Rev. Mr. Remington, Mr. Josiah H. Bowles, to Miss Charity Phippenny.

In this city, by Rev. Augustus Bolles, Mr Timothy Cadwell, of West Hartford, to Miss Charlotte Root, of this city.

In this city, on Thursday evening last, by Rev. H. Stanwood, Mr. John Reeder to Miss Maria King, both of this city.

At Suffield, by Rev. J. L. Hodge, Mr. Henry Winchell to Miss Eliza Leonard, both of Berlin. Mr. William W. Easton, of Suffield, to Miss Mary E. Phelps, of Granby.

DIED.

In this city, on the 12th inst., Jane Elvira, aged 8 years, daughter of Mr. Manna Case.

At West Hartford, on the 21st inst., Mr. Russell Bull, formerly of this city.

At Berlin, (New Britain,) Mr. Aaron R. Eno, aged 27 years.

At Farmington, Mrs. Esther Hunt, aged 79.

At East Windsor, on the 12th inst., Ruth, aged 19 months, and on the 13th, Benjamin A., aged 3 years and 6 months, children of Mr. Ashbel Barber.

At Colebrook, Mr. Asaph Pinney, aged 68.

At Southington, Mr. Ashbel Gridley, aged 76.

At Sunderland, Mass., on the 11th inst., Mrs. Sarah G. Sikes, aged 30, wife of Mr. Thaddeus N. Sikes.

At Middletown, on the 27th ult., Eli Coe, Esq. aged 77. It is due to the memory of this truly good man, to say, he was an ornament to society, and to the church to which he belonged; nor will his charity and kindness to the poor be forgotten, or the good influence of his example be lost. A widow, children, grand-children and great-grand-children survive, and revere the memory of this departed patriarch.—*Com.*

NOTICES.

Polemic Society.

THE Society will meet on Monday evening next, at the house of Mr. HAZELTON WALKLEY, in Trumbull street, at 7 o'clock.

Hartford, April 25, 1835.

THE Baptist Ministers residing in Hartford, Middlesex, and New Haven Counties, who are desirous of sustaining a minister's meeting, are requested to meet at the house of bro. Irenus Atkins, in Southington, on Tuesday the 28th inst., at 9 o clock, A. M.

Preaching may be expected in the evening.

Hartford, April 23.

SECOND ANNIVERSARY.

The second anniversary of the American Anti-Slavery Society will be held in this city, (with divine permission) agreeably to the provisions of the Constitution, on Tuesday, May 12th, at 10 o'clock, in the forenoon. The annual report will be read, and addresses are expected from several distinguished gentlemen. It is hoped that every auxiliary will send at least one delegate. They are requested to report their names at the society's new office, No. 144 Nassau street, immediately on their arrival in the city.

There will be a meeting of the society for business, on the morning of the anniversary, at 8 o'clock.

The editors of papers friendly to the cause throughout the United States are requested to copy this notice.

Further particulars hereafter.

LEWIS TAPPAN, SAMUEL E. CORNISH, S. S. JOCELYN, } Committee of Arrangements.

New York, March 31, 1835.

TO SABBATH SCHOOLS IN CONNECTICUT.

The Massachusetts Sabbath School Union have recently received a large assortment of new and valuable Books for S. S. Libraries, which, together with the publications of the Mass. S. S. Union, Am. S. S. Union, the Mass. S. S. Society, and others on hand, we have no hesitancy in saying, will make *as good a Sabbath School Library* as can be obtained in the *United States*; and will be furnished at the lowest prices.

The following are among the Books for sale at the Union's Depository, 47 Cornhill, Boston, viz:

The Bequest: or the Dying Missionary's Address to his little Son, Emily Seville: or the Blessedness of Youthful Piety, James' Anxious Inquirer, History of the Waldenses, Dark Ages, Second Foreign Mission, Jane Bailey, The Friends, Facts for S. S. Libraries, part 1 and 2, Hints and Sketches for Young Minds, Honor due to Jesus Christ, Hints for a New Year, Morrison on Infidelity, Abyssinian Mission, Life of Columba, Temperance Anecdotes, Youth's Treasury, Pleasure and Profit, History of Intemperance, Divinity of Christ, Maria Catharine, Time the Price of Wisdom, History of Lying, Authentic Obituaries, S. S. Treasury, 6 vols. bd., Sophia Alden, Tour among the Karens, Memoir of Myra W. Allen, State of the World at the Birth of Christ, Anecdotes for S. S. Libraries, Memoir of Anna Goodale, Letters to a Sister, False Prophet, Temperance Reformation, Sketches of the Prophets and Prophecy, How to be Happy, Child at Home, Power of Religion, View of the Heathen World, Memoir of G. S. Boltwood, Youth Admonished, The Pilgrims Infant Stories and Sermons, Wm. A. Douglas, Temperance Girl, Great Apostacy, Memoir of Hannah More, Hints to Christians, Sprague's Lectures to young People, Early Piety by J. Abbott, Abbott's Fireside Series, 6 vols., Philip's Works, 8 vols., Memoir of Sarah F. Davis, Good Son, Hadassah the Jewish Orphan, Harvey Boys, Memoir of G. D. Boardman, do. of William Staughton, do. of Roger Williams, do. of Rowland Hill, Christ our Saviour, The Refuge, The Bible is true, Little Edward, The Sisters, Beautiful City, Cousin Clara, Infidel Class, Ellen Carroll, Ann Connover, Catharine Gray, Charles Clifford, Only Son, West India Mission, Greenland Mission, Customs and Anecdotes of the Greenlanders, Only one Cake, Evening Walk, London Boy, Good Indian Missionary, Amelia Finley, Widow and Her Son, Touch not—Taste not, George and Lucy, Abbott's Scripture Natural History, Six Months in a Convent.

☞ In addition to the above are kept constantly on hand a good assortment of Bibles, Testaments, Infant School Cards, Primers, Helps to S. S. Teachers, Question Books, Hymn Books, &c. &c.

☞ Any School sending orders for S. S. Books, with the money enclosed, and a Catalogue of Books already in the Library, may be assured that a judicious and valuable selection shall be made, and they be immediately forwarded according to directions given.

☞ The Publications of the Baptist General Tract Society, American Tract Society, and Revival Tract Society, for sale as above.

☞ We hope our friends in Connecticut will use their influence to promote the circulation of the *Sabbath School Treasury*, a valuable work for Parents, S. S. Teachers, and Scholars, published monthly, at 50 cents per year. A deduction is made to Agents taking a number of copies. It ought to be known that it is the only *Baptist* Periodical of the kind published in the *United States*. Shall it not be sustained by *Baptists*?

CALEB. B. SHUTE,
Agent of Mass. S. S. Union, 47 Cornhill, Boston.
4weow15

NEW BOOK STORE.

THE Subscribers having formed a connexion in business, under the firm of CANFIELD & ROBINS, have purchased the stock of Beach & Beckwith, and taken the stand lately occupied by F. J. Huntington, and more recently by Beach and Beckwith, on Main street, directly west of the State House, where they will keep for sale a general assortment of

Books and Stationery,

on the most reasonable terms. Merchants, Teachers, and School Committees supplied with every article used in schools, at the cheapest rates. Their patronage is respectfully solicited.

PHILEMON CANFIELD,
GURDON ROBINS, Jr.

Hartford, April 11, 1835.

CANFIELD & ROBINS

WILL endeavor to furnish their customers with the latest publications, at the earliest date, and hope to merit a share of public patronage.

Among their Books for Schools and Academies are the following:—

Ainsworth's Latin Dictionary, Anthon's Abridgement of do. Nugent's and Boyer's French do. Walker's, Todd's Walker's Johnson, Worcester's and Webster's English do. various sizes quarto, octavo, and school editions.

Adam's, and Gould's Adam's Latin Grammar, Levizac's and Bœuf's French Grammar, Bolmar's and Le Brun's Telemachus, Bolmar's French Phrases, do. Perrin's Fables, French First Class Book, and Charles XII., Goodrich's, Butman's and Fisk's Greek Grammar, Negris' Modern, do., Donnegan's, Grove's, and Pickering's Greek and English Lexicon, Lemprier's Classical Dictionary.

Greek Testament, Do. with Knapp's Notes, Græca Majora and Minora, Greek Reader, Valpey's Homer, Potter's Grecian Antiquities, Goodrich's Greek Lessons, Jacob's and Walker's Latin Readers, Goodrich's and Cleaveland's Latin Lessons, New Latin Tutor, Key to do., Gould's, Ogilby's, Cooper's, and Virgil Delphini, Gould's Cæsar, do. Horace, do. Ovid, Folsom's Livy, Anthon's Sallust, Cicero's Select Orations, Cicero de Oratore and de Officiis, Histore Sacra, Liber Primus, Phœdrus.

American First Class Book, Scientific do. American, Young, National, and English Readers, Introduction to English and National Reader, Porter's Analysis, do. Rhetorical Reader, Child's Guide, do. Instructor, Leavitt's Easy Lessons, Sequel to do General Class Book, Improved Reader, Franklin Primer, Putnam's Analytical Reader, do. Sequel to do. Hazen's Speller and Definer, do. Primer, Parker's Progressive Exercises in English Composition.

Goodrich's, Hales, and Webster's History of the United States, Worcester's and Robbins' Universal History, Parley's First Book of History, do. Second do., do. of the World, Whelpley's Compend of History.

The Malte Brun School Geography and Atlas, Parley's, Woodbridge's, Woodbridge and Willard, and Olney's do., Murray's, Greenleaf's, and Smith's English Grammar, Webster's, Cumming's and Emerson's Spelling Books, Gallaudet's Child's Picture Defining and Reading Book, Worcester's Primer, Daboll's, Adams', Colburn's, Emerson's, and Smith's Arithmetic, Testaments, School Bibles, &c. &c.

Books used in the study of the French and Spanish languages.

ALSO,

A general assortment of THEOLOGICAL and MISCELLANEOUS works. BIBLES, from Quarto to Diamond Tuck. Also, a valuable collection of Books for S. S. Libraries, under the superintendence of Rev. Gurdon Robins.

A large assortment of MEDICAL works, by the most approved authors.

MUSIC.—Handel & Hayden Collection, Choir, National Church Harmony, Music of the Church, American Psalmody, Ives' Elementary Singing Book, Christian Lyre, Spiritual Songs, Mason's Manual, &c. &c.

Quills, Writing and Letter Paper, Visiting and Printing Cards, Writing and Cyphering Books, Copy Slips, Slates, Lead and Slate Pencils, Pen-knives, Drawing Paper, Paints, Camel's Hair Pencils, &c. &c.

Teachers and Merchants are respectfully invited to call and examine for themselves.

THE SILK CULTURIST.

THE Executive Committee of the Hartford County Silk Society have commenced a monthly publication, called the Silk Culturist and Farmers Manual.

The object of the publication is to disseminate a thorough knowledge of the cultivation of the Mulberry Tree, in all its varieties—the rearing of Silk Worms—the production of Cocoons, and the Reeling of Silk, in the most approved method. The importance of this knowledge will appear from the fact that the nett profit of land devoted to the culture of Silk, is double, if not triple, to that derived from any other crop which can be put upon it. It is also a fact, that every moderate farmer can raise several hundred dollars worth of Silk, without interfering with his ordinary agricultural operations. But in order to avail himself of this facility to obtain competency and wealth, which our soil and climate have given him, he must possess himself of information upon the subject—for without it his attempts will be fruitless. It is, therefore, the object of the Committee to diffuse this information as extensively as possible, and at the cheapest rate. The publication will contain a complete manual or directory, from sowing the seed to reeling the Silk, together with such facts and experiments as will enable farmers to raise Silk and prepare it for market, without further knowledge or assistance. It will also contain interesting matter on agricultural subjects in general.

TERMS.—The Culturist will be published in monthly numbers of Eight Quarto Pages, at FIFTY CENTS a Year. No subscription will be received unless paid in *advance*, and for not less than a year.

Subscriptions received by F. G. COMSTOCK, Sec'ty, Hartford, Conn., to whom, also, Communications may be addressed, which, if post paid, will be attended to.

☞ Editors who will copy the above, shall receive the publication for one year.

Hartford, April, 1835.

MISS DRAPER'S SEMINARY.

THE Summer Term of MISS DRAPER'S SEMINARY will commence on Wednesday, the 13th of May next.

Hartford, April 18. 4w14

PRIVATE INSTRUCTION.

THE second term of Misses E. and J. WATSON'S school will commence Wednesday, May 20th.

April 18. 5w14

POETRY.

For the Secretary.

"——He find you sleeping."—Mark xiii. 36.

All was darkness, gloom and coldness ;
  All was desolation there !
Some few souls, with holy boldness,
  Sought the gift of God by prayer :—
Others slept while they were praying,
Others farther still were straying.

Notwithstanding they had wander'd,
  And experienc'd sorrow too,
On God's promises they ponder'd,
  Soon determined what to do ;
By the test of faithful prayer,
Soon they knew *whose* friends they were.

Soon yon brighter Star was beaming
  In their recent darkened sky,
Rays of heavenly light were streaming
  From the Source of light on high ;
Warm'd by its benignant blaze,
To their prayers they added praise.

Soon their praises broke the slumber
  Of some lifeless brethren round,—
Then awoke a goodly number,
  Then a happy church was found ;
Then the sunshine, then the shower
Came with most refreshing power.

But, alas ! our Lord discover'd
  Some were lock'd in slumbers deep,
While his cloud of mercy hover'd
  O'er their heads, they still could sleep !
Must his threaten'd judgments break them ?
Must his coming wrath awake them !

JUSTITIA.

THE VILLAGE GIRL.

I sat, lost in thought, on the bank of a little rivulet that came murmuring down the hill side, and flowed away to the broad river that spread its blue surface beyond the plain towards the setting sun. A dew drop, scarcely perceptible to the human eye, faintly sparkled on the leaf that bent from an overhanging bough. And in my half waking, half dreaming reverie, I thought I saw myriads of these little drops collecting and descending on the hills and in the valleys, forming the bubbling rivulets that flowed, one after another, until their united streams swelled into mighty rivers, and the rivers sweeping on through the deep valleys of the land, hundreds of miles, and terminating in fathomless oceans that rolled their resistless currents round the world.

From amid the mist that rose above the mingling of the waters, there came to my side an old and venerable man, wrapped in a sea-green cloak, and while with one hand he pressed the moisture from his flowing hair, with the other he held to my eye a curiously wrought tube of glassy transparency, and bid me mark the lesson it would unfold.

I looked, and beheld before me a pleasant village in the midst of a rich and teeming landscape, in the sweet and mellow season of June. The bells are ringing, and groups of children are gathering to the school-house—it is the Sabbath—and that the Sabbath school. Yonder, at the end of the lane, is a village girl—she stops to look a moment at some boys at play—she approaches, hesitates, turns away, and then again approaches. Now she speaks to a little ragged, noisy boy, that has quarrelled with his playmates, and picked up all the marbles—they are going to fight, and he swears horrid oaths. She takes him by the hand—see how earnestly she talks to him—she points towards the blue summer sky, and a tear glistens on her sweet cheek.

Now she has said something which has made an impression on that rude and ruined boy, and he has turned and walked away with her. They go towards the school ; he stops a moment at the door—but she has persuaded him in.

Just then the old man touched a hidden key, —and the scene changed. Another slowly followed.

There, at the foot of a rugged and barren mountain is an old and miserable log dwelling —the windows are broken—the chimney has partly fallen down—the wretchedness of hopeless poverty is in every feature of the scene—a lean, half famished dog sits by the door, and gives a faint and melancholy recognition to his master, who comes staggering up the glen, intoxicated, and in rags.

But yonder, through the opening vista in the far distance, is seen the outline of the lovely village we have left, and there coming slowly up the path I see the very boy who was led to the Sunday school in the morning by the village girl. He has a book in his hand. He is reading it as he walks. It is the Bible—a present from his young friend, the teacher.

The scene shifts like a moving panorama. The shades of night fall upon the scene—and now the bright morning breaks over the mountain top, and the birds sing in the trees. The family are gathered together in a group in the cottage, and that little boy is reading from his book. They all listen, but still the scene is shifting and shifting. Days, and weeks, and months seem to be passing. I see the little boy takes his brothers and sisters to the village school. The whole family goes to the church on Sunday. A great reform has been effected. And the scene begins to wear a cheerful and a happy aspect. Now, if I have counted the changes right, it is three summers since we first saw that family—they have removed to a comfortable house in the borders of the village—it is a farm house, and is surrounded by pleasant fields. What a wonderful change. But it is gone—and here is another scene.

That boy has grown to manhood—and mingling with the crowds of men in a great city, by his example, and his eloquence, he is giving tone, and shape and direction to the current of many thoughts. An energy and power, untiring and resistless marks his progress—a benevolence expansive as the world characterizes all his efforts. New scenes of active enterprise are presented—new fields for effort are opened—and the tides of moral influence are going forth before the impulse, over a vast continent.

Still another scene. That untiring man is there. He sits in a green verandah beneath the shade of a palm tree ; a strange land and sky are around and above him. He is translating into foreign tongues the sublime morality of heaven—opening to millions in all future generations new views of life, of obligation and of duty.—He has left his home forever, armed with the glorious panoply of truth, to war with the errors of superstition and infidelity—to scatter light in darkness—and to reclaim a degraded race.

Years upon years are passing. The change is not more visible and marked in the alterations of the seasons than in the change of men. A new era has dawned. And as that man goes at last in grey old age to his grave—the power of his influence has been felt to the remotest Shores of time. Good men bless his memory, and millions rejoice that he has lived.

"But where," I asked, "is the village girl." "You shall see," answered my mysterious visiter. And touching another key, I looked, and beheld again before me the retired village, the same after half a century, lying in its quietude and rural beauty, an old hooded woman passed, leaning, in decrepit age, upon a staff, habited in the garb of rustic simplicity. I knew that face again. The peace the world gives not, and cannot take away was there. Unnoticed and unknown she was about closing her long and unassuming duties, with scarce a consciousness that she had been useful in the world.

The old man pointed to the dew drop—the rivulet—the distant river—and away to the far off ocean. "Thus," said he, "the dew drops raise the tides that roll round the world—fit emblems of that moral influence, which, from the humblest efforts, flow on increasing in power, only to develope the immeasurable results in eternity."

Trenton Emporium.

From the Christian Witness.

EXPOSTULATION OF A CHRISTIAN HOTTENTOT.

From the Rev. T. T. Biddulph's sermon before the Church Missionary Society, England, in 1804.

In taking leave of the society, she thus in broken English expressed herself:—

"What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread, and hold it yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen, and you have so much bread ; and you could depend upon, you should not have less because you gave, but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen, you shall have less for yourselves—that contrary, Lord Jesus fountain always full ; thousand after thousand could be helped : He always same, yesterday, to-day, and forever. The more we do for others, the more we shall be blessed, the more we shall have for our own soul. I thank every individual that do something for missionary work, or that pray for it. I thank people who help ; but must say, same time, Lord bring Hottentot here to show, that he will bless means save sinner. And now I hope and trust that every man will go on to spread the gospel. As Lord Jesus so good, wear crown of prickles for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory. Oh! when you know in what situation Hottentot were, then you will have more compassion for them ; and when you see wherefore God give such great plenty here, that you might give to other poor creatures—help and assist them. I thank English nation that sent missionary to us ; but pray that they may not neglect, but go on ; because Lord open door and so many thousands know not Lord Jesus. We pray for them, and do all we can to help Missionary society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world ; so people of God, farewell. I shall meet you again before the throne of glory. And people that know not God, I admonish them to come to Jesus ; then we shall all meet at right hand of God.—Last thing I say, *Oh pray for poor heathen.*"

Would that we might learn a lesson from this simple hearted Hottentot! Oh, if, instead of a spirit that minds earthly things, we possessed that large faith and ardent love which she exhibited, should we remain so indifferent as we now are, to the spiritual miseries of our fellow men? What a pity it is, what a sin it is, that we have so long held in our hands the bread of life, and have bestowed so sparingly on the famishing millions of the earth! What a pity it is, what a sin it is, that we have so long kept from them their rightful share in the rich legacy of salvation which the Saviour bequeathed to the world! What a pity it is, what a sin it is, that we, as individuals, and as a Church, have been and still are so slow to obey his last command! Fellow Christian, shall it be so any longer? Answer this question before God, I entreat you, and remember, that the destiny of many souls may depend upon the answer.

S. H.

THE WILES OF POPERY.

By a late extraordinary (my feelings prompt me to use much stronger language, but I forbear) enactment of the legislature of South Carolina, not only the slaves have been prohibited to learn to read, but free colored persons have been forbidden to teach even their own children, as well as the children of other free persons. The consequence has been, that a number of schools, that have existed for years, have been broken up.

In this state of things, I have recently ascertained that the Roman Catholic prelate of this city, Dr. England, has *very kindly* offered to take these disbanded children under his care, and to commit them for education to *his priests*, some half a dozen or more of whom have recently come over from Ireland. He has also promised not at all to interfere with their religion. This gentleman, about ten years ago, made a similar essay with regard to white Protestant children, and raised a flourishing institution, consisting of children, of the most respectable families in our city. But it was not long before the cloven foot was discovered, and his academy was down as fast as it had run up.—*New York Observer.*

Protestant Children in Catholic Schools.—A clergyman now at Cincinnati visited, not long since, the Nazareth school at Bardstown, Kentucky. He found in it one hundred young ladies ; and of these, *ninety-three were children of Protestants!*—whilst in the county a majority of the population is Catholic!

Was this school got up, think you, to educate Catholic children?—Say rather, to make Protestant children Catholics and Nuns. Read "Six Months in a Convent."—*Boston Recorder.*

Infidelity.—We learn that some of the leading proselytes of Abner Kneeland in this city have withdrawn from his society, and that Mr. Kneeland himself will soon leave this city for Philadelphia. Infidelity has evidently lost ground in this city for the last few months.—*Boston Whig.*

Anecdote of an African Slave.—A Christian Slave, at the Cape of Good Hope, was forbidden by his master to attend public worship ; and threatened with severe punishment if he did. The poor creature, with truly Christian meekness, answered, 'I must tell the Lord that!' This admirable reply had such a powerful effect upon the master's mind, that he afterwards allowed him, and all the rest of his slaves, freely to hear the gospel. He also heard it himself, and permitted preaching in his own house. God hath chosen the weak things of the world to confound the things which are mighty.

Ministers of the Gospel, what are you doing?

It is a fact, controverted by few, that the zeal and self-devotion of the early Apostles of the Lord Jesus have ceased in the world. That in its stead, there prevails amongst the ministers of the gospel, a kind of half religious devotion, and half conformity to the world, which is dishonorable to the sacred profession, injurious to the Redeemer's cause, and derogatory to the glory of God. Yet who, that looks abroad into the world, and contemplates the necessity of ministerial, of *devoted*, ministerial labor in every section of country?—who that with an aching heart, and suffused eye, follows an unconverted soul in its dark destiny to the eternal world?—who that remembers the Saviour's last command, 'Go ye into all the world, and preach the gospel to every creature?'—who that contemplates the gross moral darkness, which yet overspreads the far greater portion of the world? who that realizes the strict account which Christians and ministers must render at the judgment bar of God, is not convinced that these things ought not to be? Is man a better being *now* than he was some 1800 years ago? Has he risen in the scale of moral excellence? Is he in an unregenerate state, better prepared for eternity, or more fitted to be an heir of heaven? *No.* Why then have the servants of Jesus relaxed in their efforts to pluck him from the eternal burnings? What will be their destiny if they do not arouse from their slumbers? Ministers of the Gospel, let the word of God and your own consciences answer this question.

Amongst the thousands of ministers who are numbered among those denominations of Christians, which are considered evangelical as to their faith, and practice—how few of them can with strict accuracy be termed devoted servants of Jesus Christ? There are some, who, though spiritual minded men, deliver their messages in such a high flown, rhetorical, or metaphysical style, that to a majority of their hearers, they may as well preach in Greek or Hebrew, for they do not understand one half they say. What then becomes of the command of the Saviour—'Feed my lambs.' Again, there are others, who store their minds with profane history ; but know nothing about *ecclesiastical.* They drink deep at the turbid and adulterated streams of philosophy ; but seldom seek the pure fountain of eternal truth. In the pulpit they display the finest moral sentiment, culled from philosophers, Christian and heathen, but rarely wield the *sword of the Spirit,* the pure word of God. And in connection with this class of preachers, there are some who are fond of dwelling upon uncontroverted points ; and if they happen to be preaching a good gospel sermon from a plain passage of scripture, and one of another communion enters the church, they must digress to tell him that the practice of his sect is the bane of salvation. How long will these men continue to preach themselves, and neglect to preach Christ, and him crucified? Again, there are some ministers, and Christians *too,* who are so much taken up with the things of this world, that they neglect the far more important concerns of the next. Consequently there is a leanness in their souls. During the week they are so busily engaged in paying their devotions at the shrine of that yellow god, called *gold;* or of those inferior deities, *silver* and *bank paper,* that when the Sabbath returns, they have nothing to offer upon the altar of the Most High God. How applicable to these the injunction of the Apostle, '*cleanse yourselves from idols!*' But I rejoice that there are some who appear to have the spirit of their master—that the showers of grace are attendant upon their labors—that the good seed sown upon good ground, springs up and brings forth fruit to the honor and glory of God. Oh that the self devotion—the consuming zeal—the meekness and simplicity connected with the holy boldness—the subtlety of the serpent with the harmlessness of the dove, which characterized the early apostles of the Lamb, might be the most striking characteristics of the christian ministry now! Watchmen upon Zion's walls! the enemies of our Prince are only waiting for a convenient time to encircle the beloved City with the banners of Antichrist. Will you slumber upon the post of honor? Infidelity, Atheism, Catholicism, Idolatry and a host of other soul destroyers advance with daring front, to defy the armies of the living God. Soldiers of Jesus, shall we sound a retreat and leave them the quiet possessors of the field? God forbid. Our brethren who have bravely borne the burthen and heat of the day among the heathen, are calling us to their rescue. Shall they call in vain? It must not be. Let Missionaries among the heathen fall by the thousands—we can still arm a thousand more for the contest. Where are the youth who were converted in our numerous revivals a few years since? Has Jesus no use for them? Have they proved traitors, or cowards in this glorious and holy warfare? If not, let them buckle on their armor, and come up to the help of the Lord ; to the help of the Lord against the mighty. Engagedness in the service of God, will rekindle the fire of Divine love upon the altar of their hearts. Christian brethren, and brethren in the ministry, let us live up to our privileges. Let us realize our responsibilities. Let us promise our God, that we will henceforth be more devoted in his blessed cause —that we will look with pitying eyes upon Burmah, upon Africa, upon China—that we will hear the cries of perishing heathen for the bread of life—that we will throw ourselves across the breach of the moral Thermopylæ—that our watchword is, in the name of our Redeemer God, we will *conquer* or *die.*

Antonio.

Extract from Bishop M'Ilvaine's remarks on the state of religion in the Church of England.

It is very manifest to my own view, my opinion being formed by a comparison between the state of things at present, and that of 1830, when I was before in England, that during the last few years, there has been a great increase of piety in the Church of England, especially among her clergy. There has been indeed a very great revival of spiritual religion during the last thirty years. The difference between the church now, and its condition thirty years since is, as if she had risen from the dead. But it is encouraging to see that the improvement, though so greatly impeded by circumstances beyond the control of the pious, is still rapidly increasing. Wherever I go, I hear people contrasting the clergy about them now, with those who a few years since were the spiritual guides of their neighborhood. It is not a little interesting that among the eighty excellent and faithful men assembled at Mr. Wilson's there were only some eight or ten that did not come from London, or its immediate neighborhood. But the revival of religion in the church may be estimated more accurately by three considerations : *The aspect of the Universities—the feeling among the higher ranks—and the tone and standard of piety among the evangelical clergy.*

It is said that the difference between the Universities, in regard to the increase of piety, is in this,—that in Oxford the progress of light is among the heads and chief officers of the colleges, while at Cambridge it is confined in a great measure to the students. * *

Decision of character, united with great docility, simplicity, and singleness of heart, is said to be a very interesting feature in a great many highly educated young men, who have consecrated themselves at Cambridge to the service of Christ. With regard to the feeling among the higher rank, I should say that whatever may be the comparison between the prevalence of religion in other classes of society, between England and the United States, it is more common here than with us, to see persons from the wealthiest, the most influential, accomplished and fashionable portions of society, coming out and taking a decided stand on the side, and amidst the practical occupations of vital godliness. I think that of those who have become religious from the class I have here described, there is not only a greater number of conspicuous persons, but of persons who are ready to share the heat and burden of the day, than among us. There is less fear of man—less restraint from the surrounding worldliness—more directness of religion, and far more disposition to improve all opportunities of social intercourse to spiritual edification.

Of the nobility of England, it is said that the youth now coming forward are a very superior class to their predecessors. They are taking their full share in the hardest study of the Universities, and gaining many of the highest prizes of literary eminence. Lord Verulam lately said to a friend of mine : "Our young nobility are a very superior race to their fathers ; they are a magnificent set of fellows." But it is every where acknowledged that the number of decidedly pious men among the nobles, and especially their youth, has greatly increased of late. Of these, it is not very unusual to see young men of the highest rank, and the simplest devotion to Christ, stepping into the humblest fields of the ministry, and contenting themselves with the most obscure labors of the Master's vineyard. Of this I will give an example. At the clerical meeting, as I said before, were two young men of noble family—viz. the Hon. and Rev. Mr. Barrington, brother of Lord Barrington ; and Lord Wriothesley Russell, son of the Duke of Bedford, and brother of Lord John Russell, a leader in the late House of Commons.

ILLUSTRATIONS OF SCRIPTURE.

THE WITNESSES.

"Wherefore, seeing we also are encompassed with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," &c.—Heb. xii. 1, 2.

"The cloud of witnesses surrounding, is supposed to allude to the clouds of spectators who looked on during the celebration of the famous Olympic and other public contests in wrestling, racing, and the like. The witnesses of the Christian's struggles are the multitudes of the faithful referred to in chapter xi., who, with Christ the great Captain of salvation, may be conceived of as looking down from heaven on those who fight the good fight of faith. How animating such a thought is calculated to be, is evident from the following incident related in Cæsar's account of the war in Gaul, written nearly a century before the time of the Apostles.

The Roman vessels having grappled with the enemy's ships and deprived them of the power of sailing away, the remaining contest depended on valor, and therefore the Romans easily overcame, and especially, because they fought in the sight of Cæsar and of all the army, so that no act of bravery could be unnoticed, for all the hills and lofty ground from whence there was a near prospect of the sea, were occupied by the Roman army looking on.

If the Romish soldier was inspired with fresh vigor when he saw the regards of Cæsar directed toward him, O how courageous should the Christian feel when he reflects on the cheering fact, that, could he realize invisible things, he would see himself ever under the inspecting, gracious eye of his Lord, and surrounded by legions of ministering spirits, sent forth to minister to the heirs of salvation.

UNITED STATES

BAPTIST TRIENNIAL REGISTER, FOR 1836.

THE Board of Managers of the Baptist General Tract Society, propose to publish the second number of the *United States Baptist Register* in the month of March, 1836, provided 1500 subscribers for the work are obtained by the first day of January, 1836 ; otherwise the work will not be published.

Information is respectfully solicited respecting the following subjects which the Register is intended to embrace :

1. An account (particularly of the present state and condition) of every Baptist Institution in the United States and British Possessions in America, including Associations, Churches, Colleges, Academies, Conventions, Mission Societies, &c.
2. Tables, exhibiting the names of Associations, Churches, their Pastors and Licentiates, the number of baptisms in 1835, the total number of church-members—the time when each church and Association was constituted, and the Post Offices most convenient to the churches.
3. Brief remarks respecting the history and the present condition of Churches and Associations.
4. The names of Corresponding Secretaries of Associations and other bodies, with their Post Office addresses. Also, the times and places of Associational meetings in 1836.
5. Brief, well written, interesting sketches, of a denominational character, whether historical, biographical, doctrinal, or practical.
6. Ordinations—Deaths of Baptist Ministers—Churches constituted, &c.
7. An account of the Baptists throughout the world, and a brief view of other denominations.

A printed copy of the minutes, or proceedings and conditions of every religious and literary body of Baptists in the U. S. for 1835, is wanted ; and where any of these cannot be had, or in case that any of them should be deficient in the kind of information wanted, that deficiency should be supplied by a written communication.

Terms.—The Register will be printed on good paper, and contain not less than 200 octavo pages. It will be well bound in double paper covers and sent to subscribers by mail, or delivered at any of the principal seaport towns, at *One Dollar* a copy. Subscribers ordering it full bound will be charged $1 25 a copy. Such cannot receive it by mail, as no *bound* books are allowed by the post office laws to be thus transported. Subscribers ordering it sent by mail, must pay the postage at their own post office, which will not *exceed* 30 cents, and will probably be about 25 cents. ☞ Payments not made in advance, will be expected *immediately* on the reception of the work.

Terms to Agents.—The Register will be delivered in any of the principal seaport towns, to Agents who will be considered responsible for the whole amount ordered, on the following terms : viz. In paper covers, $5 for six copies—$10 a dozen—$75 a hundred; Full bound, $6 for six copies—$12 a dozen.

☞ All ministers of the Gospel, and other brethren friendly to the object, who are in good standing in the denomination, are requested to act as Agents for the work.

Subscriptions and all communications for the work, should be forwarded to the subscriber in Philadelphia, as early as practicable. I. M. Allen.

Agent Baptist General Tract Society.

Philadelphia, February, 1835.

☞ Baptist publishers are respectfully requested to insert this.

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March 28. 4w11

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JASPER M. GLAZIER.

Hartford, April 11. 3w13.

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